



תחת נשיאות כ"ק אדמו"ר מליובאוויטש

בס"ד

Laws and Customs of Tishah B'Av

According to Minhag Chabad
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The tragedies

Five tragedies occurred on this day:

- The sin of the *Meraglim*.
- First *Beis Hamikdash* destroyed.
- Second *Beis Hamikdash* destroyed.
- The fall of *Beitar*.
- The site of the *Beis Hamikdash* and the surrounding area was ploughed.

Other tragedies that occurred on this day:

- Onset of the First Crusades, which ultimately killed 1.2 million Jews. (4586 / 1096)
- The Jewish expulsion from England. (5050 / 1290)
- The Jewish expulsion from France. (5066 / 1306)
- The Jewish expulsion from Spain. (5252 / 1492)
- Nazi Party formally approved the "Final Solution". (5701 / 1941)
- Deportation of Warsaw Ghetto commences. (5702 / 1942)

Who must fast?

All must fast, including the *Balei Habris* (i.e. the *Mohel*, the *Sandak*, and the father of the baby).

Pregnant and nursing mothers **are** required to fast.

If one inadvertently ate during the fast, one must immediately resume fasting.

The ill/elderly, a woman who gave birth within the past month, or a pregnant or nursing woman who feels excessive weakness, should consult a *Rav*. [In such a case, one washes for bread only until the knuckles. One recites *Nacheim* near the end of *bentching*, at *Harachman*.]

A *Rav* should be consulted regarding medicines.

One should not taste food to determine whether it requires salt/spices.

Anyone below *Bar/Bas Mitzva* need not fast. From the age of nine upwards, the custom is to train children to fast at night, and for several hours during the day, as per the child's abilities.

An individual exempt from fasting should eat only that which is absolutely necessary, in private only, and avoid delicacies. Similarly, children who are old enough to understand the concept of a fast day should avoid delicacies.

Erev Tishah B'Av

Starting from *Chatzos*, one may only learn parts of Torah which discuss the laws of mourning, the destruction of the *Beis Hamikdash*, and the tragedies which befell the Jewish people throughout our history. Even with regards to these topics, one should not expound in a manner of *Drush v'Pilpul*.

Needless to say, the obligation to learn Torah at every opportunity applies fully on *Tishah B'Av*.

One should learn *Chitas* and *Rambam* before midday. If this was not done, then *Chitas* may be completed before sunset, whereas *Rambam* should be postponed until after *Tishah B'Av*.

Although one should not eat and drink in a festive manner, one should ensure to eat sufficiently well in preparation for the fast. This meal (along with *Bentching*) should occur before *Mincha*.

Mincha is *davened* earlier, to leave sufficient time for the *Seudas Hamafsek*s.

Tachanun is omitted until the morning of the 10th of Av.

The *Seudas Hamafsek*s consists of bread, cold hard-boiled eggs with ashes, and water (or non-alcoholic beverages).

The *Seudas Hamafsek*s is eaten when sitting on a low chair. One may still wear leather shoes.

Since *Tachnun* is not recited, *Shir Hamaalos* is recited before *Bentching*.

A *Mezuman* is not made when *bentching*. Ideally, three adults should avoid eating this meal together.

If one wishes to drink after *bentching* (until the fast begins), one should clearly stipulate this before *bentching*.

[If one neglected to do so, it is still permissible to drink, provided that one did not explicitly and verbally declare that he has begun fasting.]

Tishah B'Av

Tishah B'Av begins at sunset.

On *Tishah B'Av*, it is prohibited to:

- Wear festive clothing.
- Wear leather footwear.
- Bathe or wash, even in cold water. [Exceptions: Soiled areas; after exiting the restroom; after touching an area of the body that is normally covered; when preparing food and washing dishes.]
- Apply makeup, ointment, lotions or creams – unless for medical purposes.
- Brush one's teeth or rinse one's mouth.
- Sit on a normal-height chair until *Tishah B'Av* midday, unless one is frail or infirm, or sitting in a vehicle.
- Intimacy - *Harchakos* must be kept.
- Greet another. If one was greeted, he may return the greeting in a subdued manner, or explain that it is *Tishah B'Av*.
- Engage in outings, trips or similar pleasurable activities.
- Send or pledge gifts.
- Work, unless unavoidable. [If one must work, it should preferably begin after midday.]

One should give increased *Tzedakah* on a fast day. [One exempt from fasting should give *Tzedakah* in lieu of the fast.]

As during the rest of the Nine Days, one should endeavour to hear a *Siyum*, on a topic which may be learned on *Tishah B'Av* (such as the conclusion of *Moied Kotton*.)

One of the purpose of fasting is to arouse one to do *Teshuvah*. Needless to say, idling away one's time, or partaking in joyous activities, is not in the spirit of the fast.

One should be especially careful not to become angered.

Evening

The *Paroches* is removed from the *Aron Kodesh*.

The lights in Shule are dimmed (but not to the extent that reading becomes difficult). Nonetheless, the *Chazzan* light the usual amount of candles; five for a *Chiyuv*, and two for a non-*Chiyuv*.

After *Shemone Esrei*, the *Chazzan* recites *Kaddish Tiskabel*.

Eicha is recited along with the *Chazzan*, whilst seated on a low chair.

The last *Possuk* is recited aloud with the *Chazzan*. This is followed by a few short *Kinos*.

V'Atah Kadosh is recited, followed by the full *Kaddish* – excluding the line beginning *Tiskabel* – and *Aleinu*.

The Rebbe Rashab would learn the *Sugya* of the *Churban* in *Masechta Gittin* (55b-58a), as well as *Midrash Eicha Rabba*.

It is not our custom to sleep on the floor or to place a stone under the pillow. It is nevertheless appropriate to minimize the amount of pillows that one normally uses.

Morning

Neggel Vasser is washed only to the knuckles. [Similarly, *Neggel Vasser* after getting dressed is performed – with a *Brocho* – in the same manner.]

Someone who normally washes the flecks out of one's eyes every morning, may do so on *Tishah B'Av* as well.

The *Brocho* of *Sheoso Li Kol Tzorki* is omitted until the following morning.

Talis and *Tefillin* are not worn until after midday. Similarly, a *Brocho* is not recited on the *Talis Kotton*, nor are they held and kissed during *Boruch Sheomar* and *Shma*.

Individuals do not recite *Aneinu* during *Shacharis*. The *Chazan* recites *Aneinu* between *Goel Yisroel* and *R'faeinu*.

[See [17 Tammuz Halacha Sheet](#) regarding a *Chazan* who forgot to recite *Aneinu*.]

The *Chazzan* does not recite *Birchas Kohanim*.

Tachnun, *Selichos* and *Avinu Malkeinu* are not recited.

Someone who is not fasting may still get an *Aliyah*, or serve as the *Ba'al Koireh*.

Kaddish is recited between the last *Aliyah* and *Haftorah*. After *Krias Hatorah*, the *Sefer Torah* is returned, and *Kinos* are recited whilst seated on a low chair.

After *Kinos*, the following are recited: *Ashrei*, *Uva L'tziyon* (with the omission of the *Possuk* that begins *Va'ani Zos Brisi*), and *Aleinu*. Everything else (including *Tehillim*) is postponed until *Mincha* time.

After *Uva L'tziyon*, the *Chazan* omits the line beginning *Tiskabel* from *Kaddish*.

If time permits, one should endeavour to privately repeat the book of *Eicha* after *davening*, but finish before midday.

Afternoon

The intensity of the mourning lessens in the afternoon, and some restrictions are relaxed.

It is customary to wait until midday before starting food preparations for the post-fast meal.

After midday, it is once again permitted to sit on chairs of regular height.

The *Paroches* of the *Aron HaKodesh* is restored to its place before *Mincha*.

Chitas may be learned after *Chatzos*, but *Rambam* is postponed until the evening.

Mincha

Before *Mincha*, one puts on *Talis* and *Tefillin*, and recites the *Shma*, followed by the selections omitted from the conclusion of *Shacharis*. [I.e. *Shir Shel Yom*, *Ein Kelokeinu*, *Tehillim*.]

Mincha is longer than usual (due to *Krias Hatorah* and *Haftorah*); care should be taken to conclude before sunset.

Ideally, *Krias Hatorah* should not begin before the *Zman* of *Mincha Gedolah*.

The *Chazan* begins *Kaddish* while the *Torah* is returned to the *Aron Kodesh*, similar to *Mincha* on *Shabbos*.

[See [17 Tammuz Halacha Sheet](#) regarding whether a non-fasting

person may an *Aliyah*, or serve as the *Ba'al Koireh* at *Mincha*.]

If an individual forgot to recite *Nachem* in the blessing of *Bonei Yerushalayim*, he may recite it in the blessing of *Sh'ma Koleinu* after *Aneinu*; in the blessing of *Retzei* before *V'sechezena*; or in the blessing of *Modim* before *V'al Kulam*. If one didn't remember until he concluded *Sh'moneh Esreh*, he does not repeat it.

If an individual forgot to recite *Aneinu* in the blessing of *Sh'ma Koleinu*, he may recite it in the passage *Elokai N'tzor*, before the second *Yih'yu L'ratzon*. If one didn't remember until he concluded *Sh'moneh Esreh*, he does not repeat it.

An individual who is not fasting does not recite *Aneinu*.

The *Chazzan* recites *Birchas Kohanim*.

Rabbeinu Tam Tefillin are put on after *Mincha*, and one recites the usual selections. One should endeavour to remove all sets of *Tefillin* before sunset.

If one *davens* with a *Minyan* which will conclude only after *Shkiah*, he should change into *Rabbeinu Tam Tefillin* before *Mincha*.

Conclusion of fast

The fast concludes with the emergence of three medium stars, as opposed to the conclusion of *Shabbos* which occurs with the emergence of three small stars.

One washes *Netilas Yadayim* (covering the entire hand with water) and rinses one's mouth as soon as possible after *Ma'ariv*, and certainly before *Kiddush Levanah* or breaking the fast.

If the moon is viewable, *Kiddush Levanah* is recited. Ideally, one should first change into leather shoes, freshen up, and taste something, unless this will negate his participation in a *Minyan*.

The *Beis Hamikdash* was set ablaze on the afternoon of the 9th of Av, and burned through the 10th. Therefore, all restrictions of the [Nine Days](#) (including – but not limited to – consuming meat or wine, having a haircut, bathing, wearing freshly laundered clothing, or doing the laundry) extend until midday of the 10th of Av.